

LITTLE BLUE BOOK NO. 175
Edited by E. Haldeman-Julius

A Hindu Book of Love

(The Kama Sutra)

Edited by Leo Markun



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A HINDU BOOK OF LOVE (THE KAMA SUTRA)

Why should we be interested in a Hindu manual of love? Surely we need not go all the way to India to find pornography. We can find enough of that in certain of our popular magazines and best-selling novels. We can find it in illustrated advertisements of hosiery and lingerie even more than in those books which have had trouble with the Vice Society. Personally I have no prejudice against books of real or supposed aphrodisiac effects. However, I have no intention of writing such an one here.

The *Kama Sutra* is, literally speaking, to some extent pornographical. That is to say, it treats among other things of the harlot (or *porne*, in classical Greek). It is in no way libidinous. Since, however, it calls things by recognizable names, it is not likely to be soon available for general circulation in an English unexpurgated edition. That is a pity, because reading the book can hardly have any other than an educational effect. Not that the Hindu sage made any great scientific contributions to our knowledge of sex. Occidental investigators have understood the nature and the application of the sexual impulse better than the wise men of the East.

Nevertheless, since Oriental philosophers and scholars have been quite as intelligent,

although not so well versed in scientific method, as their brethren in the West, it is well for us to examine their systems of sexual ethics. When they depart from European standards, are they in every way worse?

For that matter, standards of sexual morality differ widely in the various European countries. Prudery is more common in Great Britain than it is in Germany or France or the Netherlands. It is more firmly established in the United States than even in England. A French version of the *Kama Sutra* (Bibliothèque des Curieux, Paris, 1921) circulates freely, as does the German translation by Richard Schmidt (Berlin, Barsdorfs Verlag).

However, all Europeans are far from the viewpoint of India in this matter. To quote Edward Sellon, "Upon this adoration of the procreative and sexual *Sacti* (or power) seen throughout nature, hinges the whole gist of the Hindu faith." In other words, the phallus, which comes pretty close to being our Devil, is the God of India.

That is not strange. Jehovah is God chiefly because he made the universe and the men who inhabit it. The generative power is what men of the West as well as the inhabitants of the East worship. With us, however, the sense of modesty has been perverted in such a way as to make that statement appear all but blasphemous.

We are all blinded by our own prejudices, by the customs of our country and by the manners and morals peculiar to our own age.

"They change with place, they shift with race;
and in the veriest space of time

Each Vice has worn a Virtue's crown; all
Good was banned as Sin or Crime."

These are the words of Richard F. Burton, who knew from intimate personal experience how much the morality of the Orient differs from that of the West. There is nothing absolute and unchangeable about systems of ethics, codifications of right and wrong.

Vatsyayana, author of the *Kama Sutra*, was not a hack writer. He did not delve into sex because it paid two cents a word. Neither was he a Pullman car teller of smutty stories. He wrote his "Aphorisms of Love" in high seriousness, and with no feeling of shame.

I quote what he said about his own work. He speaks of himself in the third person:

"After having read and meditated the works of Babharvya and other ancient writers, and carefully examined the significance of the rules they propounded, Vatsyayana has composed the 'Aphorisms of Love,' according to the precepts of the Sacred Writings, for the benefit of the world, after he had led the life of a student and become totally absorbed in the contemplation of the divinity.

"This work was not done to serve as a simple instrument for satisfying our desires. A person who, possessing the true principles of this science, carefully cultivates his godliness, his acquisitiveness, and his sexual power, at the same time keeping in mind the customs of his people, is sure finally to master his senses.

"In short, an intelligent and prudent person who occupies himself with pious virtue, with wealth, and also with sex, without becoming the slave of his desires, will succeed in everything which he undertakes."

Vatsyayana is only one of the pious philosophers of India who wrote manuals of love. His life is enshrouded in mystery. The scholars have not even been able to fix it within a certain century. He lived somewhere between the first and the sixth centuries of the Christian era. He wrote in Sanskrit, the classical language of India.

PIETY, WEALTH AND SEXUAL POWER

As we have seen, Vatsyayana makes a sort of mystical trinity of the acquiring of wealth, piety or virtue, and the sexual libido. To quote:

"The human being, whose cycle of life is a hundred years, should practice piety, the acquisition of wealth, and love at different periods, and in such manner that he can attune himself to the three without the slightest discord. He should acquire instruction in his childhood; in youth and maturity he should occupy himself with love and with acquiring property, and in his old age he should devote himself to religion, striving thus to gain immunity from subsequent transmigration. But, considering the uncertainty of life, he might mingle the three at an earlier period. One thing is to be noted: he should lead the life

of a religious student until he has finished his education.

"Religion (or *Dharma*) is the obedience to the commands of the *Shastra* to do certain things, such as sacrifices, which are not generally observed because they do not pertain to this world and have no visible effect; and not to do certain things, such as to eat meat, which prohibition is observed quite frequently because it is definite, and has visible effects.

"Religion is taught by the holy writings and by them who explain them.

"*Artha* is the acquisition of the arts, earth, gold, beasts of burden and cattle, wealth, equipages, and friends. It is also the protection and care of that which has been acquired, and the increasing one's wealth.

"*Artha* is taught by the officers of the King and by merchants well versed in commerce."

"*Kama* is the enjoyment of acquired objects, by the five senses of hearing, touch, sight, taste, and smell, assisted by the soul in unison with the brain. The essential point here is a special contact between the sense organ and its object, and the resulting consciousness of pleasure is called *Kama*.

"*Kama* is taught by the *Kama Sutra*"—that is, the book of love aphorisms from which I am quoting—"and by the practice of citizens.

"When all three, *Dharma*, *Artha*, and *Kama*, are united, the order given is that of their relative importance. That is, piety is more important than wealth, and wealth more important than sex. However, *Artha* must be held first by the King, because upon wealth de-

pende the substance of the people. In the same way, because *Kama* is the occupation of the prostitutes, they ought to prefer it to the other two. These are exceptions to the general rule.

"Several scholars object that since religion relates to matters which are not of this earth, it may properly be treated in a book; that likewise the matter of acquiring wealth, since the practice is possible only through the knowledge of certain rules, may be taught in books; but that sensual enjoyment is a thing enjoyed by brute beasts, and which may be seen everywhere, and therefore needs no book to teach it.

"This is not exactly true. Sexual relations, being dependent on man and woman, require the application of certain rules taught by the holy books. The non-use of special means which we see in brute creation is due to the fact that animals have no hindrances set before them; to the fact also that their females are ready for sexual commerce only at certain seasons; and chiefly because their meeting and mating is not preceded by any sort of thought.

"The Lokayatikas" (a sect of skeptics) "say that the religious commandments need not be observed, because the reward they offer, if indeed they offer any reward, is a future one. Who would be foolish enough to allow to pass into the hands of another that which he has in his own? Besides, it is better to have a pigeon today than a peacock tomorrow. A piece of copper which we are sure to get is better

than a piece of gold the possession of which is doubtful."

Thus we see our manual of love interrupted by a religious discussion, by a defense of the true faith. I think it is sufficiently interesting so we may read further:

"The holy writings which order the practice of *Dharma*, leave no doubt; sacrifices, which are made for the destruction of one's enemies or in order to secure rain, have a visible result; the sun, the moon, the stars, the planets, and the other celestial bodies seem to operate intentionally for the good of the world; the existence of the world is made certain by the observance of the rules concerning the four classes of men and the four stages of their life."

The four classes (castes) of men are the Brahmans or priests, the Kshatriya or warriors, the Vaisya or agricultural and merchant class, and the Sudra, or peasants and laborers. The four stages of life are those of the religious student, of the head of a household, of a hermit, and of a pious man. Without a caste system, thought Vatsyayana, the world could not exist at all. We may pass over a few pages more of his apologetics.

THE ARTS AND SCIENCES OF LOVE

When Dr. Iwan Bloch proposed a new science, *Sexualwissenschaft* or sexology, he meant that it should be studied intensively by specialists. To the theologians of India, as we

have seen, the study and cultivation of love was a part of their religion. It was no esoteric mystery, but it was open to all. In Vatsyayana's words:

"A man should study the Aphorisms of Love and the arts and sciences related to love at the same time with those arts and sciences which have to do with religion and with the accumulation of wealth. Even young girls should study the Aphorisms of Love and the branches of knowledge accessory to it, before they get married and, with the consent of their husbands, afterwards also.

"To be sure, certain learned men object that women should not study the Aphorisms of Love, or indeed any branch of knowledge.

"However, Vatsyayana does not agree with this objection; for women already are familiar with the practice of love. . . . We know by experience that certain women, such as the daughters of princes and their ministers, as well as prostitutes, are really well versed in the Aphorisms of Love.

"A woman, consequently, should learn the Aphorisms of Love, or at least part of them, studying their application under the direction of an intimate woman friend. . . . Her teacher should be a married woman, and should come under one of the following categories: the daughter of her foster-mother, whose childhood was spent with hers; a friend worthy of all her confidence; an old servant; an old beggar-woman who formerly lived in the household; or her own sister, to whom she has always confided her whole heart.

"At the same time that she studies the Aphorisms of Love, she should also study

1. Singing.
2. The playing of musical instruments.
3. Dancing.
4. The harmonized arrangement of dancing, singing, and musical instruments.
5. Writing and drawing.
6. Tattooing.
7. Clothing and decorating an idol with rice and flowers.
8. The disposition and arrangement of beds or couches of flowers, or of flowers, upon the earth.
9. The coloration of teeth, clothes, hair, nails, and the body; that is, their dyeing, their painting, and the various other ways of changing their color.
10. The arrangement of color glasses on the floor.
11. The art of making beds and of spreading out rugs and cushions for resting on.
12. Playing musical glasses containing water.
13. The storing of water in aqueducts, cisterns and reservoirs." (This does not seem to have much real connection with the branch of education just previously mentioned, and I do not quite see why it is necessary for a young girl to understand this. Whatever we say of other Indian wise men in this connection, Vatsyayana certainly believed in the right of a woman to become educated.)
14. Painting, arranging furniture, decorating.

15. The preparation of rosaries, necklaces, garlands, and crowns.

16. The preparation of turbans and chaplets, of egrets and bouquets of flowers.

17. Scenic representations. The acting of plays.

18. The preparation of ear-rings.

19. The art of preparing perfumes and scents.

20. The arrangements of jewelry and decorations, along with the whole art of matching costumes.

21. Magic or sorcery." (In the English medieval writers, we find the study of magic held in good repute, so long as it was white magic, and not black magic, which was sacred to the Devil. However, I do not know that magic seems to them a proper study for young girls. Vatsyayana's views were, certainly feminine.)

"22. Sleight-of-hand.

23. The art of cookery.

24. The preparation of lemonade, sherbets and other sour drinks, and spirituous extracts with suitable perfumes and colors.

25. The art of sewing.

26. The preparation of artificial flowers and birds.

27. The solution of puzzles, riddles, and conundrums.

28. A game of making versés, the first word of which must be the same as the last word in the verse made by the preceding player.

29. The art of mimicry or imitation.

30. Reading.

31. The study of words difficult to pronounce.
32. Fencing, and self-defence with the stick and the bow.
33. The art of reasoning.
34. The work of a carpenter.
35. Architecture.
36. The knowledge of the different sorts of money, jewels, and precious stones.
37. Chemistry and mineralogy.
38. The colors of precious stones and pearls.
39. The understanding of mines and quarries.
40. Gardening, and the art of treating plant diseases.
41. The art of conducting fights between cocks, quail and rams." (A ladylike study, isn't it—by our standards?)
42. The art of teaching parrots and starlings to sing.
43. The art of applying perfumed unguents to the body, and of applying pomade to the hair, as well as the whole art of hair-dressing.
44. Understanding different forms of handwriting.
45. The art of talking in different styles.
46. The knowledge of the languages and dialects of the different provinces.
47. The art of decorating wagons with flowers.
48. The art of tracing mystic diagrams and preparing charms and enchantments. How to knot bracelets.
49. Various games which exercise the in-

genuity of the players, as well as their command of language.

50. Verse writing.

51. The knowledge of dictionaries and vocabularies.

52. The art of disguise.

53. The art of changing the appearance of things, as to make cotton look like silk and to make ordinary and cheap articles take on the appearance of fine and rare objects.

54. The various gambling games.

55. The art of getting other people's property by means of enchantments.

56. Various games of childhood.

57. Etiquette.

58. The science of war.

59. The art of gymnastics.

60. The art of understanding the character of a man by means of his facial features. (Physiognomy.)

61. The art of scanning verse.

62. Arithmetical games.

63. Preparing artificial flowers.

64. Modelling figures and images in clay."

These, then, are the sixty-four branches of knowledge which every woman, or at least every woman of high rank, should study. I have in several cases shortened and simplified Vatsyayana's descriptions of these studies. Some of the branches overlap, but yet they offer in the sum total quite a formidable group. I should suppose that a woman thoroughly grounded in magic, physiognomy, and the art of acquiring her neighbor's property by means of the proper enchantment, might be forgiven

even if she were a little clumsy at modelling in clay.

To return to Vatsyayana:

"A courtesan endowed with a good disposition, possessing beauty as well as other attractions, and also well-versed in the arts and studies named above, is called *Ganika*, which means a courtesan of high degree; she has the right to a seat of honor in a company of men. Always respected by the King and praised by the literary men, finding her favors to be sought by all, she becomes the object of universal consideration. In the same way, the daughter of a king, or the daughter of a minister of state, if she possesses the arts listed above, can be assured of the preference of her husband, even if he has thousands of other women. Besides, a woman who has been separated from her husband and who finds herself in a difficult position, can easily make her own living, even in a foreign country, if she knows these arts. The very knowledge of all these things is attractive in a woman, though the practice of the arts is possible only under definite circumstances. As for a man versed in these arts, if he talks in an agreeable manner and according to the rules of gallantry about them, he can easily conquer the hearts of women, even those he has known for but a short time."

THE LIFE OF A CITIZEN

Kama, although it is most conveniently translated by *love* or *sex*, really means, as we have seen, all sensual pleasure. Accordingly Vatsy-

ayana tells us how the man possessed of a fortune should live:

"He should take a house in a city or in a large village or in the neighborhood of honorable men, or in a place frequented by a large number of people. This residence should be situated near a water-course, and it should be divided into various compartments to serve different purposes. It should be surrounded by a garden and contain two principal divisions, interior and exterior. The interior division should be occupied by the women; the other, richly perfumed, should contain a bed, soft and pleasant to look upon, covered with a perfectly white sheet, a little elevated in the middle, upon which should be garlands of flowers, with a canopy above, and two pillows, one at each end. There should also be a sort of sofa or day-bed, at the head of which should be a small table, upon which to place perfumed unguents for the night, flowers, pots of collyrium and other substances giving off a pleasant odor, essences serving to perfume the mouth, and citron peel. Near the sofa, on the floor, a cuspidor, a box for holding articles of clothing, a lute hung upon an elephant's tusk, a drawing-table, a pot of perfumes, some books, and some garlands of yellow amaranths. A little farther, upon the floor, there should be a round seat, a gaming-box, and a table upon which to play dice. Outside the exterior apartment, there should be large bird-cages or aviaries. There should be a separate room for spinning, wood-cutting, and similar diversions. In the garden should be two swings, one being of the revolv-

ing variety; also a bower of climbing plants covered with flowers, with a turf bank to rest upon.

"The head of the house, when he gets up in the morning, after having occupied himself with the indispensable duties, should wash his teeth and then apply upon his body moderate quantities of unguents and perfumes, he should apply collyrium (an eye-wash) upon his eye-lashes and beneath his eyes, he should color his lips with lacquer, and look at himself in the mirror. Then, having eaten betel leaves and other things which sweeten the breath, he should attend to his usual affairs. Every day he should take a bath, every other day he should anoint himself with oil, every three days he should apply to his body a sort of soap, every four days he should have his whole head and face shaved, and the other parts of his body should be shaved every five or six days.

"All this should be punctually attended to; he should be careful, also, to remove the perspiration from his arm-pits. He should take his meals in the morning, in the afternoon, and again in the evening, as Charayana prescribes. After breakfast, he should occupy himself with teaching parrots and other birds to speak. Then should come cock-fights, quail-fights, and ram-fights. A limited time should be devoted to theatrical representations, then should come the noon siesta. Afterwards, the head of the house, accompanied by a friend, should await in his previously decorated and perfumed chamber the coming of his wife, or he should send a messenger to her or go herself to find her.

When she comes, he and his friend should bid her welcome and talk with her kindly and pleasantly. This should be the last occupation of the day.

"The diversions and amusements which the citizens should from time to time participate in include festivals in honor of the various gods, social gatherings of the two sexes, drinking parties, picnics, and other social events.

"At a particularly favorable time an assembly of citizens should take place in the temple of Saraswati. This should be the occasion for testing the talent of singers or other artists who have come into the city, and on the next day there should be a distribution of rewards. The artists should be retained or sent away according to whether the assembly has liked their performances or not. The members of the assembly should act together in times of distress as well as in times of prosperity, and it is the duty of these citizens to grant hospitality to strangers and foreigners who have come to the assembly. This applies of course to all the other festivals celebrated in honor of the various gods.

"When men of the same age, dispositions, and talents, enjoying the same pleasures, join together to seek the company of courtesans or go to an assemblage of citizens in order to converse together pleasantly, this is called a social gathering. Common amusements are completing verses partly made by others, and testing the instruction of each individual in the various arts. Women of great beauty who have tastes similar to those of the men and

attractions with which they can captivate hearts are always honored at these social meetings."

These women would generally be courtesans or concubines. Although, as we have seen, Vatsyayana recommended instruction in many arts for the respectable daughters of citizens, his advice was seldom followed. Among the Hindus, as among the ancient Greeks, wives were in general less cultured and less able to converse intelligently with their husbands than were the kept women of the higher grades.

As for drinking parties (and, alas, we shall soon need notes to explain what these were) Vatsyayana says:

"Men and women should drink in one another's houses. Then the men should give drink to the public women," that is, to the concubines and courtesans. A list is given of suitable drinks, the names of which are now meaningless to us.

"In the morning the men, after having dressed, should ride on horse-back in the gardens, accompanied by public women and followed by servants. They should engage in suitable exercises and pass the time in agreeable distractions, such as promoting fights between cocks, quail, and rams. Then they should go home in the afternoon, bringing back bouquets of flowers.

"In the same way, in summer, they should bathe in a body of water from which dangerous animals have previously been removed.

"Other pleasures of society are passing the night away playing dice, going walking by

moon-light, celebrating a holiday in honor of the spring, picking fruits, eating lotus fibres and tender grain, picnics into the woods when the trees put on their new foliage, water sports, decorating one another with flowers, fighting with flowers, and other sports peculiar to the various provinces. Such amusements as these should always be enjoyed by the citizens.

"They should be enjoyed by a man who is diverting himself with a single courtesan, or by a courtesan who is taking her recreation in the company of servants or of citizens.

"A *Pithamarda* is a man without any fortune, alone in the world, whose only property consists of his T-shaped chair, his supply of soap, and a red cloak. He comes from a good country and is versed in all the arts. He is received into the company of citizens and into the homes of public women to teach the arts.

"A *Vita* is a man who enjoys the advantages of fortune, for being a fellow countryman of the citizens to whom he attaches himself, and possessing the qualities of the head of a house, having his wife with him, he is honored in the social gatherings of citizens and in the homes of the public women, whose assistance enables him to live."

He was evidently a man whose knowledge of manners and social ease enabled him to get along. Perhaps he was also a teacher of *Kama*, an instructor in the art of enjoying the good things of life. Along with the *Vidushaka*, a sort of jester, who was, however, always of high rank, the *Vita* contributed to the social amenities.

"These different persons serve as intermediaries in the quarrels and reconciliations between citizens and public women.

"This also applies to beggars, to women who have their hair shaved off, to adulterous women, and to old public women who are versed in all the arts.

"Thus a citizen who lives in a city or in a village, respected by all, should maintain relations with the persons of his caste who are worthy of his company. In being of service to them, he will oblige them by his example to enter into relations of mutual service and help."

THE VARIOUS CLASSES OF WOMEN

Vatsyayana discusses the limitations and prohibitions of caste as they apply to love and marriage:

"When sexual union is practiced by men of the four castes according to the marriage regulations of the Sacred Writings, with virgins of their own caste, it is a means of acquiring legal children and thus perpetuating their names and reputations, and it is not opposed to the customs of the world. On the contrary, the practice of sexual relations with women of a higher caste or with such as are no longer virgins, though they are of the same caste, is prohibited. Relations with women of inferior castes or with those who have lost caste, with courtesans and concubines, or with women who have left their husbands to live

with another, are neither commanded nor prohibited.

Women whom one may lawfully enjoy are of three sorts: maidens, wives who have deserted their husbands, and those who sell themselves publicly. Gonikaputra believes that there is a fourth class, women to whom one may turn on a special occasion, although they are already married. These special occasions come out of one or another of the following pieces of reasoning:

1. The woman is willing, and many others have enjoyed her. Consequently I may have relations with her although she is of a higher caste than I, without violating the rules of religion.

2. The woman has left her husband, and others before me have enjoyed her; therefore nothing prevents me from having sexual relations with her.

3. The woman has gained the heart of her great and powerful husband, and she has some control over him, who is my enemy's friend; if then she has relations with me, she will persuade her husband to abandon my enemy.

4. This woman's very powerful husband is thinking of doing me evil; she can, if I am intimate with her and dear to her, persuade her husband to change his mind.

5. By allying myself with this woman, I shall find an occasion to kill her husband and seize his immense wealth.

6. The union of this woman with me presents no danger, and she will bring me a fortune which I very much need, considering my

poverty and my inability to earn a living. It would thus be a method of taking to myself without any difficulty her great wealth.

7. This woman loves me ardently, and she is familiar with some of my weaknesses. Consequently, if I refuse to have relations with her, she will make my faults public in such a way as to sully my character and my reputation. Or perhaps she will bring against me a serious charge which I shall find it difficult to disprove, and I shall be ruined. Or perhaps she will urge her husband, who is powerful and over whom she possesses influence, to withdraw his favors and his good will from me. She will help my enemy, or urge her husband to help him.

8. This woman's husband has violated the chastity of my wives. I will revenge myself upon him.

9. With the assistance of this woman I will kill an enemy of the king who has taken refuge with her, and whom the king has commanded me to slay.

9. The woman whom I love is under the influence of this one. By means of making love to this one I can obtain the one I really want.

10. This woman will obtain for me a rich and beautiful maiden who is difficult to approach because she stands under the control of another man.

Finally: My enemy is the friend of this woman's husband. I might be able through the woman to cause a dissolution of this friendship.

For these reasons and for other similar

ones one may address oneself to other men's wives, but it must be especially understood that this is permitted only for special reasons, and never merely to satisfy a carnal desire."

In other words, a violation of the sexual code is immoral, whereas thievery and even murder are not. This is a view much held by the moral censors of our own time and country.

"It is forbidden to have relations with the following classes of women: Lepers, lunatics, outcasts, those who reveal secrets, those who are immodest, those who are extremely pale or extremely dark, those who aren't feeling well, those who come within the incestuous degrees of relationship, those who live ascetic lives under a vow, and the wives of a relative, a learned Brahman, or the king.

"The disciples of Brabhavya say that it is permitted to have relations with any woman who is notoriously immoral. But Gonikaputra is of the opinion that, even in such a case, the wives of a relative, a learned Brahman, or the king should be excepted."

THE ARTS OF LOVE

Vatsyayana carefully classifies men and women according to the intensity of their libido. He attempts to determine what part the woman plays in the act of coition, and what pleasure she derives from it. Many of the subjects he analyzes subjectively and philosophically have been fairly definitely settled by Occidental scientific investigators. Of course, this whole

field is for various reasons particularly difficult for the scientists.

There are four sorts of love, according to Vatsyayana, that which results from a habitual act, that which arises out of the imagination, that which comes from faith, and that which results from the perception of exterior objects. Love which arises from seeing the body of a beautiful woman is of the last class. This sort is the best, he says, because the others are only internal and vague.

Homer speaks of his gods and his heroes as "mingling in love." It is chiefly this physical conception of love that Vatsyayana holds. The sexual union, that is, the major union of coition and the lesser unions of the embrace and the kiss, is what concerns him, together with various preliminary and auxiliary matters. Surely I need not point out here the obvious fact that all love, no matter how much "sublimated" or idealized, rests upon a physical basis.

The kiss is discussed in a chapter of its own. The nature of the osculation, the various parts of the body which should be kissed, the degree of intensity of the kiss, are each carefully considered. There is nothing scientific about the classifications and descriptions, of course. As there is nothing novel about the Hindu kisses, we may well pass this section by. The chapter ends with this statement: "Whatever one of the lovers does to the other must be returned in kind; that is, if the woman kisses the man, the man must kiss her in return; if she strikes him, he must strike her in return."

Scratching and biting are investigated in the two succeeding chapters. Is there anything strange or exotic in this? Havelock Ellis quotes an experienced modern Englishwoman to the effect that she had only met one man whose sexuality was without a strain of cruelty. Sadism is the name by which we call this joy in inflicting pain, and masochism is the pleasure in having pain inflicted. It is worth noting that Vatsyayana does not assume that one is confined to the male, the other to the female. If the woman strikes the man, he is to assume that she will enjoy being struck as well as striking. Or, since the woman's pleasure is not much considered, we can at least assume that Vatsyayana believed every man to be both sadist and masochist. Prudery hides the matter, so far as we moderns are concerned, and it bursts out in "sheik novels" and similar pieces of artistry. The kiss, according to Albert Eulenburg, is nothing more than a symbolical bite.

The various parts of the body which should be scratched are carefully listed. An old sage, however, is quoted to the effect that "if the impetuosity of the passion is excessive, no attention is paid to what spot is scratched."

Since love is reduced in Vatsyayana's book to one of the fine arts (part of the dance of life, as Mr. Ellis would say) each detail is carefully considered in relation to the whole. Moreover, this whole dance is a sacred thing. Therefore there is nothing unholy about erotic scratching, which is a part of the system of love, which forms with piety and money-making

the great mystical trinity of India. There is no reason why a great sage should not concern himself with the way in which nails should be cut and polished in order best to serve love-making.

Since the art of love is not universally held sacred among us, it is better not to reproduce here Vatsyayana's catalogue of the so-called figures of Venus. These are the various positions and ways in which coition may be carried out. Many of these are imitations of the acts of mammals and birds. "These different sorts of congress," we are told, "carried out according to the usages of each country and the fancy of each individual, engender love, friendship and respect in the hearts of women."

It is remarkable that in discussing the blows given by lovers, Vatsyayana considers only those inflicted with the open hand or the closed fist. The rod and the lash as part of the equipment of a brothel date back to the dawn of history. The *Kama Sutra* does discuss and condemn the erotic use of various cutting and piercing implements. It was customary in ancient India, at least in certain provinces, to slash the cheeks and the breasts of one's mistress to indicate the fervor of one's affections.

Note that the Hindu sage took for granted the fact that every normal and healthy individual was prepared to enjoy pain. This view, which has been advanced in modern times by the Marquis de Sade, is not that of Krafft-Ebing and his followers. The sadist, like the man

who pursues other sexual aberrations, is to them a degenerate.

Vatsyayana says, "The characteristics of the male sex are, according to general opinion, severity and impetuosity; while weakness, tenderness, sensitiveness, and an inclination to evade unpleasant things are the distinctive marks of the feminine sex. The excitement of passion and certain matters which have become habitual may sometimes apparently produce contrary results, but the natural condition is always that described above."

We are all more or less Puritans, and many things which seemed perfectly naturable and respectable to the old Hindu philosophers are classified by us among the acts of psychopathic persons. If it is true that to the pure all things are pure, then the whole civilization of modern Europe is mud-flecked, as compared with that of ancient India, or even ancient Greece. With these words I pass over a good many pages of the *Kama Sutra*. Reading Krafft-Ebing's *Psychopathia Sexualis*, it should already be clear, is not a substitute for this omitted section. The modern physician says in his very title that the people with whom he is dealing are mentally ill. Vatsyayana speaks to respectable citizens of sound mind and healthy body. Merely to explore all the curious byways of love is to him no symptom of disease, no piece of sin.

Clearly this is a very different manner of looking at the matter than ours. It is a viewpoint that we ought unblinkingly and unsmirkingly to consider. To understand a strange

sin is surely to forgive it. Yet it is futile to say this, for we cherish our blind spots most of all.

ACQUIRING A WIFE

How to pick a wife—this is a question of interest to all of us, married or single. Let us see what Vatsyayana has to say about it.

“When a maiden marries a man of the same caste according to the rules of the sacred writings, the results of the union are the acquisition of piety and wealth, children, an increase in the number of their friends, and an affinity and love between them without any dissensions. For this reason, the man should choose a girl of good family, whose parents are alive, and whose age is at least three years less than his.”

Evidently the Hindu sage, if he was familiar with mother-in-law jokes, was not frightened by them. Perhaps this advice not to have anything to do with a girl whose parents are dead has a connection with the religious rites of suttee. It is good form—or was, before the British conquered India—for a Hindu widow to permit herself to be cremated on her husband's funeral pile. However, as the following passage makes clear, Vatsyayana was thinking as well of the material assistance a bride's parents could afford the groom:

“She should belong to a very respectable family, rich, in a good position, surrounded by many relatives and friends. She should also be beautiful, endowed with good qualities, with

marks of good luck on her body. Her nails, teeth, ears and eyes should be regular and even, complete in number and exactly as they ought to be. She should be of good health. However, it would be reprehensible to choose one who is no longer a virgin.

"In order to bring about a marriage with such a girl as has just been described, the man's relatives and friends should lend their assistance. They should tell the girl's parents about all the faults and vices of every other man who is courting her, and at the same time they should greatly exaggerate the merits of their friend, especially as to the nobility of his descent, in such a way as to make the parents like him. They should talk to such relatives as have an influence with the girl's mother. One of his friends might disguise himself as an astrologer and fortune-teller, and prognosticate good luck and future riches for his friend, declaring that the position of the planets and the auguries on his body are auspicious."

It was believed that a man was lucky if his right eye blinked a little, while the mark of ~~luck~~ in a woman was the blinking of her left eye.

"Before agreeing to a marriage, each side should be convinced of the fortune, lucky signs, and other favorable indications; for, as Ghotakamukha says, a man should not get married capriciously. One should not marry a girl who sleeps, weeps, or leaves the house at the time when her parents are being asked for her hand. One should not marry a girl betrothed

to another. The following are also to be avoided:

One who remains hidden when her suitor appears.

One who has an unpleasant-sounding name.

One who has a flat nose.

One whose nostrils are high.

One who is shaped like a boy.

One who does not stand up straight.

One who has a protuberant forehead.

One who is bald.

One who does not love purity.

One who has been polluted by others.

One who has a tumor or goitre.

One who is in any way disfigured.

One who is already sexually mature.

One who has an older sister still unmarried.

One whose feet and hands perspire too much.

"Also a girl who bears the name of one of the twenty-seven stars, or the name of a tree or of a river, is not considered desirable. The same holds of girls whose name ends in *r* or *l*. According to some authors, it is impossible to be happy in marriage without taking a girl to whom one is attached; consequently, one should marry only a girl one loves.

"When a girl becomes ripe for marriage, her parents should dress her coquettishly and let her be seen everywhere where she can be seen by everyone. Every afternoon, after having decked her out elegantly, they should send her with her young companions to games, sacrifices, and marriage ceremonies, so she can be seen to advantage. They must display her as though she were a sort of merchandise. They

should gather together with good words and indications of friendship the persons of good appearance and prospects whom their relatives or their friends have brought them with a view to marrying their daughter. These suitors should be introduced to the girl, dressed and bejewelled in her very best. When this has been done, they will await the pleasure of fortune, and decide upon a certain day for arranging the marriage. On this day, when the persons concerned have arrived, the parents of the girl will invite them to bathe and dine, and will say to them, 'Everything happens in due time'; and they will postpone the decision for a later date."

The bath in the Oriental world is a luxury, perhaps it should be explained. To invite a guest to use his bath is for the Hindu no more an insult than inviting him to the theatre would be.

THE NEWLY-MARRIED COUPLE

Although, as we have seen, some of the Hindu philosophers have recommended love as a prerequisite to marriage, this is surely "love at first sight." The man in the case could not usually see very much of the young virgin whom he wished to marry. He could not court her directly. Therefore such courtship as takes place with us during the period of betrothal, or before that time, had to take place among the old Hindus after marriage.

"During the three days immediately follow-

ing the wedding, the man and the woman should sleep on the floor, abstaining from sexual pleasures, and seasoning their food with alkali or salt. The next seven days, they should bathe to the sound of joyful musical instruments, dress and ornament themselves, dine together, and exchange polite conversation with their relatives and with others who have been present at the wedding ceremonies. This applies to people of all castes." (Ordinarily a Brahman would not dine with a person of lower caste.)

"The evening of the tenth day, the husband should begin to talk gently to his young wife in such a way as to inspire confidence in her. Some authors assert that, in order to win her over completely, he should not speak to her at all during three days. The disciples of Babhravya, however, say that if a man remains mute for three days, it is to be feared that the young bride may be disgusted to see him inert and motionless, like a statue, for so long. He will begin to seem weak and epicene to her. Vatsyayana is of the opinion that the husband should begin by gaining his wife's confidence, but that he should abstain at first from sexual pleasures.

"Women, being gentle by nature, wish to be handled gently; if they must suffer brutal assaults from men whom they hardly know, they sometimes come as a result to hate the marriage relation, or even to hate the male sex. Therefore the husband should approach his bride in a manner not displeasing to her, and

he should employ such measures as will slowly but surely win her faith and confidence.

"When the girl has consented to be embraced, the man should put some betel nuts or betel leaves into her mouth. If she refuses to take them, he should speak conciliating words to her, beg her to accept them, make her solemn promises. As a last resort, he should get down on his knees before her; for, as a rule, no matter how stormy or irritated a woman may be, she is always susceptible to the entreaties of a man who has kneeled before her.

"At the moment when he gives her the betel, the husband should kiss her gently on the lips, uttering no sound. This first point gained, he will engage her in conversation. In order to begin this, he should ask her questions about matters which he does not know, or pretends not to know. The answers to these questions will be short. If the bride does not answer her husband's first questions, he should not become brusque, or lose his temper. He should ask the same questions, this time in a more conciliating tone. If she does not reply at the second questioning, the husband should insist upon her answering. As Ghotakamukha observes, 'All brides listen to what their husbands say, but often they do not say a word themselves.' If the husband is firm but gentle, his wife will answer at last, at least by an inclination of the head. If not properly handled, she will not reply even by gesture.

"If the man has known her before marriage, he may carry on a conversation with her

through an intermediary, such as a woman who has her confidence and also that of the husband. On such an occasion the girl will smile, her head bent toward the ground; if the woman intermediary says more than the bride wants to hear, she will scold her and try to pick a quarrel. The woman friend should jokingly say something that the young bride doesn't want to have said, adding, 'That's what she says,' and then she should smile and glance knowingly toward the husband.

"If the young woman is on familiar terms with her husband, she will place near him, without saying anything, the betel nuts, the unguents, and the garlands which he may have asked for. These she has perhaps hidden in her garments, prepared for the occasion."

Remember that the bride is a girl of twelve or thirteen, and her husband perhaps sixteen or seventeen. We can understand, then, the need of a friendly older woman to start things smoothly. Although, as we have seen, the young husband is advised not to treat his wife brutally, this is primarily for his own sake. In the India of still earlier days, we are told that the women were held pretty much men's equals. In Vatsyayana's time, and ever since then, the man has been as the sun and his woman or his women as satellites. It is said that the very text in the old writings which is taken to command the burning of a widow was merely a commendation of the faithful wife, and a promise that she should be rewarded for being true to him and attached to him unto death.

To return to the young married couple:

"A man who acts according to the inclinations of his bride, should try to make her tractable in such a way that she can love him and give him her confidence. It is not possible to succeed either by blindly following the girl's inclinations or by opposing them altogether. It is necessary to adopt the median course. The man who knows how to make women like him, how to make them watch over their own honor, how to make them feel confidence in him, such a man is sure to have women's love. But he who lets a girl go because she seems too timid and frightened only wins her disrespect. She considers him as a beast who does not know how to govern the spirit of a woman. However, a girl taken by force into marital relations by a man who does not understand the feminine heart, become nervous, restless, depressed. She feels a sudden and violent disgust for the man who has violated her. She falls into a state of despair, and becomes the enemy of the whole male sex; or, if she particularly detests her husband, she has recourse to other men."

It is more or less in the tone of a treatise on how to tame a colt. Perhaps a spirited horse is better to be trained with kindness than with the whip. A wife, besides, can commit adultery if her husband becomes too disagreeable.

COURTSHIP

I have said that courtship was for the India of Vatsyayana's days something that took place after marriage. However, there were some exceptions to this rule:

"A poor man who has good qualities, a man whose family is of low rank and whose qualities are ordinary, a man dependent on his father, his mother, or his brothers, should not marry without having been careful to make himself loved and honored by the girl, from her very childhood. Thus a young bachelor who is not living with his parents, but in his uncle's house, should try to win his uncle's daughter, or another girl, even one who is already betrothed to some other man. This way of wooing a girl, according to Ghotakamukha, is blameless, because it is a way of acquiring wealth, and as good a way as any other form of marriage.

"When a youth has in his way started to court a girl whom he loves, he should pass much of his time with her, amusing her with various games and pastimes suitable to her age and condition, such as picking flowers and assembling them harmoniously, playing house, cooking, playing dice, matching coins, jacks and similar games which may be in fashion in that part of the country and pleasing to the girl. He should also arrange other games which are played by a number of people, such as hide and go seek, blind man's buff, and the like; also various gymnastic exercises, which

the girl may attend in company with her friends and her servants.

"The young man should be as kind and courteous as possible to any woman whom the young girl considers worthy of her confidence. Above all, he should attach himself by his amiability and by little services to the daughter of the wet-nurse of the girl he is wooing. If he can win her over to his side, even when she understands what his intentions are, she will put no obstacle in his way, and may perhaps facilitate the union between the desired girl and him. Knowing his real character, she will not cease to speak of his good qualities to the girl's relatives, even though the man has not asked her to do this." (It is assumed that the girl of low rank would make no attempt to divert the wooing to herself.)

"In every way the man should try to do what is pleasing to the girl, and to obtain for her whatever she desires. Thus she will have toys and baubles which most of her companions do not possess. He will bring her balls of bright colors; he will give her dolls of cloth, wood, of buffalo's tusks, of ivory, of wax, composition, and clay; cooking utensils, wooden figures, such as a man and woman sitting together; a pair of rams, nannygoats, or sheep; also temples of earth, bamboo, and various sorts of wood, consecrated to the different goddesses; cages containing birds of different kinds; water-cases of elegant and diverse shapes, guitars, yellow unguent; finally, sandal-wood, saffron, and the nuts and leaves of the betel. He should give her these things

at different times, whenever he has a chance to meet her; some of them he should give her privately, others in public, according to circumstances. In brief, he should try in every way to convince her that he is ready to do whatever she wishes.

"If he arranges with her a meeting in some secluded place, he should tell her that he has given her presents secretly because he did not wish to displease her parents and his own; he will add that whatever he has given her, others would willingly have received. If the girl seems to like him, he may tell her funny stories, so long as she is willing to hear them. He may show her tricks of sleight-of-hand, if she is interested. He may show how well he can practice any of the arts at which he is adept. If she is fond of singing, he may make music for her. On festive days especially, he should give her presents, bouquets of flowers, ornaments, and the like.

"All this time, he should wear fine clothes and take good care of his personal appearance, for young girls fall in love with the men they see who are good-looking and well-dressed. When women feel love, they make no efforts to conquer the object of their affections.

"Nevertheless, here are the signs and visible acts by which the love of a young girl is shown:

"She never looks at the young man's face, and she blushes when she sees him; she manages to give him fleeting glimpses of her arms and legs; she watches him furtively when he

goes away; when he asks her a question, she bashfully turns away her head and answers him indistinctly, in disconnected phrases; she likes to be in his company; when she sees him in the distance, she speaks loudly to her servants, thus hoping to catch his attention; under one pretext or another, she shows him various objects; she tells him fables and stories very slowly, in order to prolong the conversation; she embraces and kisses the baby she is holding while he looks on; she puts ornamental marks on his servants' foreheads; carries out lively and graceful movements when her servants speak gayly to her in her lover's presence; confides in his friends, and shows them respect and deference; is good to his servants, chats with them, asks them to do things for her, as though she were their mistress, and listens attentively to them when they speak to someone else about their master; she goes into his house when his foster-mother's daughter invites her there, and with her assistance, arranges matters so she can talk and play with him; she tries to avoid being seen by her beloved when she is not dressed and ornamented at her best; she sends him by a messenger her earrings, her ring, and her garland of flowers, when he has expressed a desire to see them; always carries with her something that he has given her; looks sad when her relatives talk to her of another suitor; and seeks to avoid the company of those persons who speak in favor of this rival suitor.

"When the young girl begins to show her love by such signs as those mentioned above,

her lover should try to conquer her entirely by such means as these:

"When they play together, he will intentionally hold her hand. He will show her a couple of miniature figures cut into a leaf" (evidently something in the nature of a Hermaphroditus) "and, at intervals, other things of the same sort. When they engage in aquatic sports, he will dive at a distance from her and come up near her. He will seem charmed with the new foliage of the trees, and other similar things. He will tell her how he is suffering because of his love for her. He will tell her the beautiful dream he has had with regard to other women. At parties and assemblies of the caste, he should sit beside her and touch her hands and feet under one pretext or another. Every time he gives her a present or receives one from her, his countenance should express the intensity of his love.

"He should spill upon her the water which he has received to rinse his mouth; and if he finds himself with her in a solitary place, he should make love to her, telling her the true state of his heart, but not distressing her in any way."

Perhaps this matter is self-explanatory. The young man does the girl an honor, of course, by pouring upon her hair or upon her body the perfumed water which has been provided to make his own breath sweet. This little explanation is less important than an understanding of the whole basis for such a courtship as is here described. It is by no means the proper thing to do, in the eyes of the girl's

parents. The philosophers recommend it to young men who cannot otherwise obtain a rich and otherwise desirable virgin. In Mohammedan India, as elsewhere in Islam, this would be impossible, owing to the existence of the strictly-guarded seraglio. Let us return to our courtship:

"Every time when he sits on the same seat or the same bed with her, he should say to her, 'I have something special to tell you'; and if she agrees to go to a quiet place to hear him, he should express his love by means of gestures and signs more than by words. When he knows that she loves him, he should pretend to be ill, and have her sent for to speak to him. Then he will take her hand and carry it to his eyes and to his forehead, and he will ask her to prepare some medicine for him, saying, 'This duty is yours, yours and nobody else's.'

"When she must go away, he should let her depart, begging her, however, to come again to see him. This pretended illness should be continued for three days and three nights. Finally, when the girl has acquired the habit of coming to see him, he should hold long conversations with her; for, as Ghotakamukha says, 'no matter how passionately a man loves a girl, he never wins his victory without using a good many words.' When the man has finally found the girl entirely conquered, he may begin to enjoy marital relations with her."

If she does not let herself be taken so easily, Vatsyayana suggests other ways of gaining her confidence, through her foster-mother or

through her trusted friends or through servants. The great religious philosopher seems to find nothing wrong in all this.

HOW A HINDU CINDERELLA SHOULD ACT

Supposing a Hindu virgin is not sufficiently sought after by eligible young men what should she and her parents do about it? Vatsyayana supplies some suggestions:

"A young girl who is endowed with good qualities and who has been well educated, but whose family is of an inferior class or not very wealthy, and who is consequently not sought after by her equals; or an orphan, who conscientiously observes the rules of her family as well as the laws of caste, should, when she arrives at a marriageable age, try to attach herself to a strong and good-looking young man or someone else who might be weak-minded enough to marry her without asking consent of his parents.

"She should employ to this end such means as will win love for her, and she should seek out occasions to see and meet the desired man. Her mother, too, should bend all her efforts to arrange a meeting between them at the house of friends. The young girl should arrange matters so she can find herself alone in some quiet place with her beloved, and after a while she should give him some flowers, a betel nut or betel leaves, and some perfume. She should show him that she is adept at the various arts. She should discuss with him the

proper way to conquer the heart of a maiden.

"However, according to ancient authors, no matter how ardent the affection of a girl for a man may be, she should not offer herself or make the first proposals. A girl who acts in this way is likely to be undervalued and rebuffed. She should submit to all his embraces, if she is willing, without showing any pleasure or any understanding of what he is about. When he wishes to kiss her, she should refuse to permit it; she should persistently resist this and further advances. Only when she is certain that she is really loved, that her lover is entirely and unalterably devoted to her, should she give herself over to him, persuading him to marry her immediately afterward. After she has lost her virginity, she should immediately tell her intimate friends."

SOME HINDU MARRIAGE PROBLEMS

After marriage, the problems of Hindu ladies and gentlemen are in some cases similar to our own, in others quite different. For example:

"The causes of a new marriage while a man's wife is still alive are the following:

1. The wife's bad reputation, or her madness.

2. The disgust which a husband feels for his first wife.

3. The wife's sterility.

4. The birth of girls only.

5. The husband's extreme lewdness.

"From the beginning of the marriage, a wife

should exert herself to gain her husband's love, always showing herself devoted, good-humored, and clever. If she bears him no children, she should herself advise her husband to marry a second wife. When the new wife is married and installed in the house, the first one should give her a position superior to her own, treating her like a sister.

"In the morning, the older one should make the younger one dress and ornament herself in their husband's presence, and she ought never to be jealous of the attentions he pays her. If the newer wife does something displeasing to her husband, the older one should advise her as well as she can. She should treat the other woman's children as though they were her own, respect her servants more than her own, be good to her friends, and honor her relatives.

"If there are a number of wives, the first one should ally herself with the next in rank and age, and she should incite the wife who has recently enjoyed the favors of the husband to seek a quarrel with the favorite of the day. Then she should pity her, and after having united the other women, she should encourage them to denounce the favorite as being quarrelsome and wicked, but always without in any way compromising herself. If the favorite has a quarrel with the husband, the oldest wife should take her part and give her false encouragement in order to make the quarrel worse. If, after all this, she sees that the husband continues to love the favorite, she should change her tactics, and work hard to

effect a reconciliation between them, in order to avoid arousing her husband's displeasure.

"The youngest wife should consider the oldest as her mother, and should give nothing away, even to her parents, without telling her. She should confide in her absolutely, and never approach the husband without the oldest wife's permission. She should never betray the secrets which the oldest wife confides to her, and she should cherish her children even more than her own. She should never speak to her husband of the fact that her pride is hurt by the presence of a rival. She should secretly obtain from him some special signs of his particular affection for her. She should never, in pride or anger, tell anyone how her husband loves her and how she loves him; for a woman who reveals her husband's secrets incurs his displeasure. As for seeking to obtain her husband's favor, she should always do this when nobody else is present. If the oldest wife is sterile, she should offer her sympathy."

Vatsyayana next discusses the possibility that a widow may remarry. Evidently, then, the suttee law did not yet exist, or was not universally observed. The question of just how ancient the requirement of the widow's immolation is, has for some time been troubling Hindu scholars. Probably it is comparatively recent. To return to our household of plural wives:

"A woman whose husband does not love her and whom the other wives persecute, should ally herself with the favorite wife" (against whom the others would naturally be united,

and who would therefore welcome such an ally) "and learn from her the arts of pleasing a husband. She should watch over all her husband's children, and she should take a leading part in religious observances. She should never obtrusively seek her husband's favors, or reproach him in any way for neglecting her. She should try to arrange a conciliation when he has quarreled with one of his wives, and to help him when he wishes secretly to meet one of them. She should try to find out her husband's weaknesses, but she should never reveal them to others. In general, she should act so that her husband will consider her a good and devoted wife."

THE KING'S WIVES

There are special ordinances for the seraglio of a king:

"The women employed in the harem should offer to the king, in the name of his wives, flowers, unguents, and articles of clothing. The king, having accepted these, should present them to the servants, just as he does with what he has worn the preceding day. In the afternoon the king, dressed and bejewelled in his best, should visit his seraglio. After having paid due respect and addressed proper salutations to each wife, he should carry on an agreeable conversation with them all. After that he should visit his concubines and his dancers.

"When the king wakes up after his noon sies-

ta, the woman whose duty it is to indicate which of his wives is to pass the night with him, comes to him with the attendants of any chosen wife, that is to say, of the one whose regular turn it is, together with the attendants of any wife who feels that her turn has been overlooked, or who has been ill at the time of her regular turn. The attendants offer to the king unguents and perfumes sent by these wives, telling him in each case why their mistress believes she has a right to his company. That one of his wives whose unguents are accepted thereby knows herself to be chosen."

OTHER MEN'S WIVES

We have already seen that in certain cases Vatsyayana considers it proper to seduce the wives of other men. For instance, a man might die of his love if he did not have relations with a certain woman. The symptoms of this love disease, arranged in order of their seriousness, are, according to our philosopher and guide, the following:

Love induced by seeing the woman.

Spiritual attachment.

Constant thinking of her.

Insomnia.

Emaciation of the body.

Disgust for old games and pleasures.

Putting aside modesty.

Madness.

Fainting fits.

Death.

"Ancient authors say that a man should take note of the disposition, the sincerity, and the purity of a young woman, together with the intensity of her passions, deducing all these things from the shape of her body and certain characteristic marks. But Vatsyayana believes that these signs are deceptive, and that women must be judged by their conduct and by the movements of their body.

"As a general rule, according to Gonikaputra, a woman falls in love with every handsome man she sees, and a man with every beautiful woman; but often, for various reasons, they do not see each other closer. A woman in love pays no attention to justice. She does not try to conquer a man for some ulterior purpose, but only because of her love. When a man approaches her, she instinctively defends herself against him, even if she is inclined to favor him. If the man insists, she finally consents. A man who falls in love, however, masters his feelings by considerations of morality and wisdom, and though he thinks often of the woman in question, he does not surrender to her attempts to win him. Sometimes a man makes an effort to conquer the object of his affections; and if he fails, he gives up the attempt. It sometimes happens that when he has won a woman's heart, he becomes indifferent to her.

"The reasons why a married woman repulses a man who attempts to seduce her are as follows:

1. Love of her husband.
2. The desire for legitimate children.

3. The lack of a suitable opportunity.
4. Anger at being approached too familiarly by a man.
5. Difference in social rank.
6. Lack of certainty, because the man concerned travels a good deal.
7. A suspicion that the man may be attached to some other woman.
8. Fear that the man may not keep his intentions secret.
9. The thought that the man is too much devoted to his friends, and not sufficiently devoted to her.
10. Fear that he may not be serious.
11. Shame because the man is famous, or of higher rank than hers.
12. Fear that his passion may be too weak or too strong.
13. Modesty, or shame, because the man is so clever.
14. The memory of having been on terms of pure friendship with him.
15. Contempt, because he is inexperienced and unfamiliar with the ways of the world.
16. Mistrust of his character.
17. Indignation because he does not seem to know that she loves him.
18. The supposition that he is a weakling.
19. Fear that his passion may somehow harm her.
20. Mistrust of him and his intentions.
21. Fear of being discovered.
22. Disappointment in him because of his gray hair or his looking stingy.

23. Fear that he may have been sent by her husband to test her chastity.

24. The thought that he may be too scrupulous about morals."

Evidently this overscrupulousness would not include any feeling of doubt about the justice of seducing another man's wife, however. Note, too, that moral scruples are not listed among the wife's twenty-four reasons for sending away a lover.

"When the man finds out what the cause of his rejection is, he should try to overcome it. If the woman is ashamed because of his talents or rank, he should show her how much he loves her. If the woman alleges a lack of opportunity, he should show her some easy means of access to her. If she feels too great a respect for him, he should encourage her to familiarities. If she suspects him of having a bad character, he should prove to her his valor and his wisdom.

"The following sorts of men are usually most successful with women:

1. Men well versed in the science of love.
2. Men who are good story-tellers.
3. Men who have known the women in question since their childhood.
4. Men who have gained their confidence.
5. Men who give them presents.
6. Men who have never been in love before."

There are twenty-four classes of men named in all, but we may pass over the rest to turn to Vatsyayana's list of the women who are easiest to win over:

"1. Women who stay at the door of their house.

2. Women who are always to be seen in the street.

3. Women who pass their time gossiping in a neighbor's house.

4. Women who always keep looking at you.

5. Women who deliver messages.

6. Women who look sideways at you.

7. Women whose husbands have taken other wives without just cause.

8. Women who detest their husbands or are hated by them.

9. Women who have nobody to watch them and support them."

The list goes on to include widows, immoral women, and others who are supposed to offer an easy approach.

THE COURTESAN

I will pass over vatsyayana's hints on seducing one's neighbors's wife, and turn to his chapters on the courtesan:

"In their relations with men, the courtesans find not only sexual pleasures but also a means of subsistence. When a courtesan entertains a man because of her love, the action is natural; but in case she does it merely to earn money, it is artificial or unnatural. In this latter case, however, she should act as though she loved him naturally, for men become attached to such women as seem to love them. She should seem to be acting entirely from motives of love, and

not thinking of the mercenary side at all. In the interest of her future reputation, she should not take money from him in any illegal way.

"A courtesan, well dressed and ornamented, should sit or stand at the door of her house, and without making herself too conspicuous, she should look up and down the street in such a way as to be seen by the passers-by, for she must be displayed in the same manner as merchandise which is offered for sale.

"She should become friendly with such persons as can help her to stir up quarrels between men and other women, and can otherwise protect and help her in her affairs. These persons include police-officers and city watchmen; officials of the law courts; astrologers; scholars; teachers of the arts of love; merchants of flowers, perfumes, and spirituous liquors; barbers; and beggars.

"The men whom a courtesan should cultivate for the sake of gain include those with an independent income, those who hold important royal positions, those who are naturally generous, only sons of rich parents, ascetics who are secretly troubled by desire, physicians of the King, and old acquaintances.

"For love and for the sake of her reputation, she should turn to men of high rank, poets, good story-tellers, energetic men, those who are religious, free from anger, liberal, fond of their parents, sociable, clever at completing verses and other such games, free from all illness or bodily defect, not given over to drink, able to attract women but not entirely devoted to love, free from envy and jealousy."

* The courtesan, Vatsyayana tells us, should be free from avarice. She should be devoted to love and well acquainted with its arts, as well as the fine arts and the various crafts. She should avoid the following kinds of men:

"Those who are consumptive or sickly; those who have worms or maggots in their mouth, those who are always jealous; those who are stingy; those who are pitiless; sorcerers; those who care nothing about their reputation; thieves; and, finally, those who are too bashful or modest.

"Ancient authors say that in giving themselves to men, courtesans are actuated by one of the following motives: love, fear, the desire of money, pleasure, vengeance, curiosity, disappointment, piety, the desire of fame, compassion, the resemblance of the man to a beloved person, and poverty. Vatsyayana believes that the desire for wealth, the search of happiness, and love are the only causes of a courtesan's relations with a man."

The courtesan should not give herself too readily to a man, in Vatsyayana's opinion. There should be much sending of intermediaries, exchanging of presents, and the like. The woman discussed here is evidently in the nature of the Greek hetæra. She has servants and wealth, and evidently she does not give herself to poor men. As we have seen, she might even hope to become famous.

THE CONCUBINE

The courtesan may be taken by a man into his house, to remain there permanently as a sort of inferior wife, or concubine. In such a case, according to our philosopher of love,

"She should live with her lover as if she were married, she should behave like a chaste wife and she should try to satisfy him in every way. Her task, briefly, is to give him pleasure, but she need not fall in love with him, though she should act as though she were really attached to him.

"She should not ask outright for money. She ought to have a mother dependent upon her, whom she can represent as very avaricious. If she has no mother, she may let some trustworthy woman play the part. The real or pretended mother should show hostility to her lover, and take her away from him by force. The girl should pretend to be angry, dejected, afraid, and ashamed, but in no case should she disobey her mother.

"She should tell her mother that the man has fallen ill, and under this pretext she should go to see him. Here are the various things she should do to make sure of his favor:

"She should send her servant to pick up the flowers he has worn the day before, in order that she may wear them as a sign of her affection; she should ask for the betel nuts and leaves which he has left over; she should express astonishment at his skill in the practice of love; she should let him teach her the sixty-

four forms of pleasure taught by Babhravya; she should keep his secrets; she should confide her own desires and secrets in him; she should satisfy all his whims; she should look worried when he becomes thoughtful, or seems to be thinking of something else than her and love; she should express herself as being fond of everything he likes; she should be gay or sad according as he is the one or the other; she should express the desire to see his wives; she should show neither complete indifference nor excessive emotion when she chances to meet him; she should not express her love for him by means of words, but with acts, signs, hints; she should remain silent when he is asleep, tired, or ill; she should reply to him vivaciously and gayly, when she has become sufficiently familiar with him; she should listen attentively to all he has to say, except that which relates to her rivals; she should not praise other people, or censure people who have the same faults as her lover; she should wear any ornament he may have given her; she should not eat when her lover seems to be discouraged or ill; she should ask him to take her with him if he leaves the country, whether voluntarily or by an order of banishment; she should tell him that she does not want to survive him; she should tell him that the whole object of her life is to be united to him; she should offer to the Divinity the sacrifices offered in advance, when he has become rich or secured some desire, or recovered from an illness; she should put his name into the songs she sings; she should sit on his lap and fall asleep there; she should

wish to bear him a child; she should show respect to his family, his color" (the Hindus, although of the Caucasian race, are in some cases as dark as negroes) "his friends, his good qualities, his likeable disposition; she should ask him to sing, if he is proud of his musical ability; she should tell him that in the other world she will continue to be his mistress.

"If the man undertakes a journey, she should make him swear that he will return promptly; during his absence she should wear no ornaments except those that bring good luck. If the time set for his return is passed, she should make astrological calculations to determine his fate. If she feels depressed or if the auguries are unlucky, she should carry out some ceremony or sacrifice which will tend to appease the Deity.

"When the man has returned, she should worship Kama, god of love, and the other gods as well. Then she should have her friends bring her a case full of water, out of which she should pour an oblation for the crow which eats the offerings that we make to the shades of our deceased parents. After the first visit, she should ask her lover to carry out certain rites, which he will do if he is sufficiently attached to her.

"A man is said to be fully attached to his concubine when his love is disinterested, when he has the same objects in mind as she, when he is entirely free from jealous suspicions, and when he does not quarrel with her over the matter of money."

SOME GOOD ADVICE TO COURTESANS

As has been clear from the beginning of this book, to the old Hindus the whole matter of love was mystically mingled with religion and with money. Accordingly, a great philosopher could pause to consider how a harlot or a concubine could make herself rich:

“Money is obtained from a lover, in two ways, one natural and legal, the other way being to use tricks. Some old authors say that if a woman can get from her lover by natural means as much money as she needs, she should not use any artifices. However, Vatsyayana thinks that she can get twice as much by using such tricks as those described below, and consequently she should use them all. These are the artifices:

1. She should ask him for money for various purposes, such as to buy food, drink, flowers, perfumes, ornaments and clothes; and she should not buy these things, but keep the money. Else she should buy them for a lower price, and keep the rest.

2. She should praise his intelligence.

3. She should tell him that she needs money to fulfill religious vows.

4. She should tell him that her jewels have been stolen.

5. She should tell him that she has had property destroyed by a fire or by the negligence of her servants.

6. She should tell him that she has lost the ornaments he has given her.

7. She should have her friends tell him how much it has cost her in travelling expenses to come to see him.

8. She should enter into debts on his account.

9. She should have a quarrel with her mother over some expense she has incurred on her lover's account.

10. When her lover's friends give a party, she should decline to go, saying she has no presents to give them.

11. She should fail to go through certain religious performances, saying she has not sufficient money to arrange the ceremonies.

12. She should engage artisans to do a piece of work, and charge it to her lover."

But why go on with the list? It is not a very different set of tricks from that employed by any intelligent kept woman of the present century and our own country. Next follows a list of various methods of getting rid of a lover who is no longer desirable. Then comes some advice about entering into a new union with an old lover:

"When a courtesan abandons a lover after having got all his money away from him, she should consider new relations with an old lover. She should only pursue him if he has become rich again or if part of his fortune remains to him and if he is still attached to her. If this man is just then living with another woman, she should consider the matter well before acting.

"When a woman can choose between two lovers, with one of whom she has had relations and the other one being a stranger, the sages are generally of the opinion that the former is preferable, because, as she is already familiar with his tastes and his character, she can easily satisfy him. But Vatsyayana thinks that an old lover, who has already spent a large part of his fortune, cannot or will not give more money, and that consequently the new lover is to be preferred."

As for the woman who has a new lover every night:

"If a courtesan can obtain a good deal of money every day by having a large clientele, she should not attach herself to a single lover; in this case she should fix her price for the night after having considered the place, the season, the amount her client is able to pay, her own good qualities, and also what other courtesans are charging.

"The ancient wise men say that if a courtesan is offered equal pay by two lovers at the same time, she should give the preference to the one that offers her exactly what she needs at the time. But Vatsyayana is of the opinion that she should accept the man who offers her gold, because it is the best medium of exchange. Of all these things: gold, silver, copper, bell-metal, iron, vases, furniture, beds, clothing, perfumery, oil, wheat, cattle, and so on, the first, gold, is superior to all the rest."

Here we have clearly defined the time when money took the place of a system of barter.

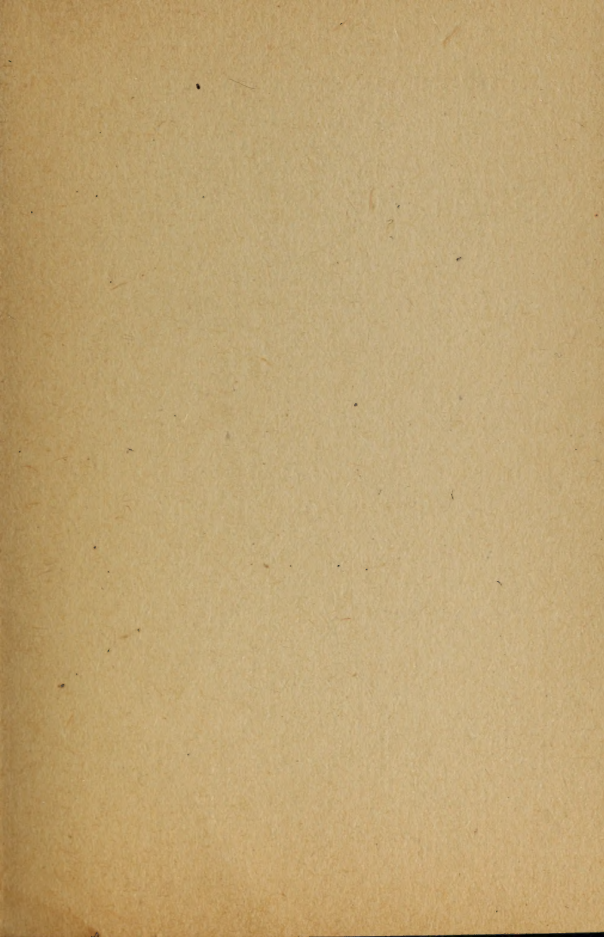
The gold seems not yet to have been coined, but the advantage of its ready acceptance everywhere was already seen.

"If the conquest of two lovers is equally easy and if they offer the same things, the courtesan should consider their personal qualities and the signs which they bear of good or of evil fortune.

"If there are two lovers, one of whom is attached to the courtesan and the other of whom is simply very generous, the old wise men say that she should give the preference to the generous one; but Vatsyayana is of the opinion that it is better to accept the one who is attached to the courtesan, because he may become generous, as even a miser gives money to a woman when he is smitten with her, while the lover who is simply generous will not remain long attached to her. If, however, a poor and a rich man seek her out, she will naturally prefer the latter."

Various other cases are set down in which the poor harlot does not know which of two admirers to accept. We are reminded of the donkey discussed by medieval European philosophers, which is set at an equal distance from two equally attractive bundles of hay, and which starves to death because it cannot make up its mind which to take. So we can imagine a Hindu courtesan standing in the street all night, or in the doorway of her house, unable to make her mind up. If she follows the ancient sages, she will take this young man; but yet Vatsyayana's advice points clearly to the other.

Philosophers are philosophers everywhere, and harlots are harlots in India or France or in the United States of America. Therefore I don't really suppose that any courtesan ever had two equally-matched lovers clamoring for her at the same moment. If she had, she took one because she liked the way his hair curled, or for some equally weighty reason. He was the lucky fellow, and his poor disappointed rival had to seek elsewhere a fair one, skilled in the Aphorisms of Love and the tricks for separating him from his money.





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